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Among the Greeks acquaintanceship with the Egyptian cat cannot be proved for an earlier date than the fifth century. Herodotos mentions it as one of the animals of Egypt, and Aristophanes makes use of the same word, which, in his case, may be interpreted as the wild cat as well as the domestic house cat. On the archaeological side several representations of house cats date from the fifth century. Perhaps the earliest example is a cat, made of Egyptian porcelain, found in the Argive Heraion. Also from the fifth century is a vase from Rhodes, which shows a cat present in a music school. Even more interesting are several coins from Tarentum and Rhegium, which exhibit a youth in varying attitudes playing with a cat. This youth Keller explains as the personification of the Demos of the respective towns of Magna Graecia receiving under his protection the new animal introduced from Egypt, perhaps through the agency of traders from Cyrene. Furthermore, two vases found in Ruvo, on which are depicted cats playing with women, prove beyond question that about 400 B. C. there were tame cats in Apulia. Subsequently, however, there is no record of them in Italy for centuries, and it is not known whether they entirely disappeared, or, as is more probable, a very few survived in scattered places as curiosities. The animal reappears in Pompeii in mosaic, but that does not necessarily mean that it was also there in life.

From about 100 B. C. the Romans were acquainted with the sacred cats of Egypt, which are mentioned by Cicero, Ovid and other writers, and in the course of the first century A. D. house cats appear in Italy, as we know from passages of Seneca and Pliny. Gradually, then, in the period from the second to the fifth century A. D. the former mouse-catcher of the Roman housewife, the weasel, was replaced by the cat, probably because the cat was a much more companionable as well as a much cleaner animal.

Of the two Latin words for cat, *feles* and *cattus*, the former alone is used by classical authors and refers etymologically to the yellow color of the creature; *cattus* appears first about 350 A. D., but as it distinguished the cat from several other animals to which *feles* also applied, it came to be the peculiar word for the creature, and is the one that has passed into all Romance languages. Even in Greek the word *kattos* is found as early as 600 A. D.

These cats of the Romans are the ancestors of our house cats, and from the early centuries of our era up to the present day the animal has been growing steadily in popularity among all peoples as a household pet.

T. LESLIE SHEAR

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τί δέῖ ποιεῖν καὶ τί δέῖ μὴ ποιῆσαι;

(Summary of a paper by Professor J. E. Harry,

of the University of Cincinnati, The Pedagogical Seminary, 15. 238-245, June, 1908).

American professional men generally are beginning to realize that something has been lost from our present educational system which was present in the old régime. Teachers of Greek, perhaps partly responsible for the decline of the study of Greek, need to ask what they must do and what leave undone to revive interest in their subject.

For beginners we need a "thorough mastery of forms, an extensive vocabulary, with syntax reduced to a working minimum". From experience with modern languages it appears that better results in Greek might be obtained by "sending the language to the brain of the pupil through the ear so that a real familiarity with the 'language straight from the soul' may be acquired". The freshman should be taken far into the literature that he may have no choice but to elect Greek the second year. The writer, coming to a University in which Greek was no longer required for any degree, and requested to arrange his work in blocks of three or six hours to meet the new conditions, chose the latter. With the small band thus winnowed out he was able to do intensive work, the unforeseen result of which was a larger freshman class the following year. In planning the work experience taught that the teacher must be careful in selecting authors and parts of authors to be read, more careful in deciding what he must cast aside or leap over, and most careful in the gradation of the lessons, both in subject matter and quantity, (then)—read as much as possible. And here a certain assistance is invaluable to the learner. Under the guidance of a competent teacher twice as much ground can be covered as under the old humdrum system of assigning fifty lines for the next day's recitation, letting the pupil dig it out as best he may by the help of a ponderous lexicon and then "hearing the lesson" . . . the business of a teacher is to teach not to hear lessons. Thumbing the dictionary is a necessary evil, and like the measles, must be endured once in a lifetime, perhaps; but no language ever was or will be learned by this method. Each word has its own tint of association, which constantly varies with its environment. In the sentence the word is alive, in the dictionary dead; and the language itself becomes alive as soon as its component parts become familiar to the student as a means of expressing thought. The ear, the eye, the memory, the imagination, the affections, are so many aids to a speedy command of a tongue that seemed to the pupil but a few months before a dead language, a sealed book.

Syntax should not be neglected, but ten minutes of each recitation are sufficient to bring out salient or unusual phenomena. Early in the reading of Lysias the student's mind should be cleared of vagueness as to the essential uses of the cases,

moods and tenses, and forms should be thoroughly mastered. Then, having read Herodotus, when he comes to Homer he should read not three, or six, but twelve books. A brief course in the lyric poets may be followed in the last months of the freshman year by Plato: Protagoras, Lysias, Laches, Charmides, Apology (and possibly Crito), with the narrative portions of the Phaedo. He is then ready for the supreme creations of the Hellenic mind, for which he needs not logical but psychological understanding. *Wer den Dichter will verstehen, muss in Dichters Lande gehen.* Illustrative reading from other literatures will often illuminate better than a disquisition by the editor. Some great masterpiece of the dramatic poets should be studied intensively and then the best of the rest of the plays should be read, in or out of class, as rapidly as possible. Aeschylus, Sophocles, Euripides and Aristophanes, and a goodly part of Thucydides and Demosthenes, may thus be completed in the sophomore course, or, at all events, by the end of the junior year. After this acquaintance with the best that has been written by the masters of expression, the student will be eager to take every course in the department, even the special courses in syntax, which, at this point, will not be the least interesting, and assuredly will be far more edifying to the senior than to the freshman.

Outside the class-room the antagonism of those brought up without the pale of Greek can be met only by the demonstration of the results gained from the study of Greek.

The mission of the Greek teacher is to force the rays of intellectual light and spiritual energy of Hellenic culture to penetrate the dark places. Our pupils may not study Greek in the spirit in which it was once studied, namely, to have proper contempt for those who do not know Greek; but by their acts, looks, words and steps, they can show the superiority of the Hellenic training, that they have something the others cannot get. Some of our classical teachers believe that the retort courteous to the cavilling critics who contemptuously cry, "Who can read Greek after he gets through college?" is simply this, "Who ever reads Shakespeare?" But I confess I am inclined to make a different reply, less courteous but more true, whenever I hear the declaration that a student who graduates in Greek cannot read Greek—the plain, blunt answer: "It is false". Not only should a pupil who has had three or four years of undergraduate Greek be able to read a comparatively easy author without difficulty, but he should also enjoy that author in the original, even if he should be suddenly stricken with blindness and be obliged to rely upon the ear alone for a comprehension of the language; and I believe that a genuine reading knowledge of Greek is acquired by a far greater number of students in the United States to-day than our friends, the enemy, are disposed to set down to our credit. T. E. W.

RECENT EXCAVATIONS IN THE FORUM

The frequency with which the daily press publishes reports of excavation in classic lands, and in

most cases gives the first intimation of important discoveries, is a gratifying evidence of the widespread interest in archaeological studies. But such reports are often unreliable and must, as our teachers used to say, be "used with caution". The following from the *New York Sun* of February 21, 1909, is a case in point:

ROME, February 20.—Professor Boni disclosed to-day to a limited number of Anglo-American friends the result of his latest excavations in the Forum. Professor Boni explored the upper Sacred Way, and has identified as a Byzantine-Gothic fortification what until now had been supposed to be the remains of the Porticus Margaritaria.

He discovered underneath a large house of the republican period, which furnishes most important evidence of the Bacchic rites. The house consists of several rooms and baths used in the initiation of worshippers of Bacchus. One has seven different coatings of whitewash with traces of frescoes and mysterious inscriptions and symbols. This room contained thirty-two sacred earthenware lamps. Numerous other lamps and pottery were discovered.

Considerable importance is attached to the discovery, as it proves that the mysterious Bacchic rites continued in Rome after the celebrated persecution by the Senate in 186 B. C., when, under the consulate of Postumius, the Bacchanalia were abolished and 7,000 followers of Bacchus were killed. Professor Boni also discovered a portion of the stucco ceilings of the basilica of Constantine and a marble pavement.

In this instance it is hardly fair to say that the ruins in question have till now been identified with the Porticus Margaritaria. Such was the view of Lanciani, it is true, but most other archaeologists, including Huelsen and Richter, have denied this identification. As far as the Byzantine-Gothic fortification is concerned, it will be difficult for anyone who is familiar with the ground to believe without better evidence that walls which are faced to so large an extent with imperial bricks, apparently of the first and second centuries, did not belong to buildings earlier than Byzantine times. It would be much better to wait for the full discussion of this whole region between the Arch of Titus and the House of the Vestals which will soon be published by Dr. Esther B. Van Deman, of the American School of Classical Studies in Rome.

The discoveries connected with the republican house are very interesting, but the claim that they prove anything with regard to the continuation of Bacchic rites is open to serious doubt. It is well known that there was in the early empire near the same spot a shrine of Bacchus (Huelsen, *Roman Forum*, sec. ed., p. 238), and this fact might account in some measure for the existence of such frescoes and symbols. We must wait, however, for details and more complete description; after careful comparison with similar phenomena at Pompeii, a more definite conclusion may be possible.

H. L. W.